

**A chriſtē ex-  
hortacion vnto  
cuſtomable ſwea-  
ters.**

**What a righte & lawfull  
othe is: whan, and before  
whom, it ought to be,**



**Item. The maner of ſay-  
ing grace, or geuyng tha-  
kes vnto God.**

**Whoſoever heareth Gods  
des worde, beleue it, and  
do thereafter, ſhall  
be ſaued.**



## ¶ Unto the Reader, fol. 2



Grace increase of know-  
ledge from God the fa-  
ther, throughe our Lord  
Jesus Chyriste be wryth  
the Chyristen Reader, &  
wryth al other of my con-  
tremen that loue the lord vnfaynedlye.  
In the lordes vineyard, (deare frend)  
I se men in thys age busilye occupy-  
ed roote oute the wedes of inueterate  
vices and olde cancred customes.

Some hath preached agaynst super-  
sticions. Some hath wrytten agaynst  
Purgatozpe and pardons. Some hath  
inueded agaynst Pylgrimages and sec-  
tes. Some hath beaten downe mona-  
steryes and wyynes, ydolles and their  
aulters. Some seeketh yet to thys daye  
to destroye poppes decrees, to abolishe  
vayne Ceremonies, to restore necessa-  
ry rites, and to byng agayne all thynges  
to Christes fyrst institution. All  
these thynges are Godlye, I denye it  
not, and men vertuoulye exercysed in  
so doyng. But these for the most parte  
hath parteyned, and yet stil doeth par-  
tayne, to the monstrous kyngedome  
of Antechyriste or dysgyfled Church of  
hypocrites. Which hath euermore had

I. ii.

a great

Unto the reader.

a great shewe of glitteringe pretence  
of godlinesse, though they haue (after  
saunt Paule) denyed the power ther  
of. But the abhominable custome of  
swearinge or dayte. blaspheminge of  
the blessed name of God (whiche is of  
the deuyles kyngdom ryghtout, with  
out any colours to the contrary) hath  
bery fewe or none rebuked, specyallye  
i thei writtynges. Wherefore I haue  
conceyued it a thyng moost necessarpe  
to set forth somwhat concerning the re  
buke therof, to put me in remembrance  
of the selues, least they shuld through  
custome forget God. So hath this ex  
ecrable abusyon increased amonge the  
people, that rather it hath bene counted  
a vertue than a vyce, beyng the open  
dore vnto dampnation. Yea so depelye  
hath this pestilent porson infected the  
wryttes of men, that nothyng seemeth  
pleasaunt vnto them, frewe, or woys  
thre to be laughed at, vnlesse it be ioy  
ned wth the blasphemie of Gods ho  
ly name. The tale shal lacke hys dem  
erit vntill it be myxed wth  
other. As wth blood, woundes,  
death, and sydes, wth cursynges  
and bannynges, as poxe pestilence, fou  
le euill name, vengeance, and mys  
chefe, to badde to be vitred among the  
deuell in helle. Oh merciful God, how  
can

can they thinke them selves worthy of  
the name of Christians, bynge suche  
deuilly shenes? how can they hope to be  
saued in Christ, bytynge oute of all  
Christen order such outrageous blas-  
phemie? muche more godly shoulde the  
Christiane be, than eyther Jewe or  
Pagane, yet is he a thousande tymes  
worse in his conuersacion and life. As  
monge al bytens wherunto the corrupt  
nature of our nacion is geuen (for the  
more parte) is blasphemie and whores-  
dome, though the fyrste of them be dy-  
rectely against the thirde commande-  
ment of God in the firste table, and the  
other against the thirde in the seconde  
table (which is the seventh in nombere)  
yet are they in dayly custome. God not  
feared, nor yet their danger considered.  
And why? They that shoulde be of salte  
of the earthe, are become insauere,  
and wheras they ought to geue vs the  
lyght of good liuing, they offer vs dar-  
kenesse. Further is the corruption of  
execrable swearynge take from vs by  
the reasonable doctrine of oure prela-  
tes & priestes, nor yet by their shyning  
exāples & way left vs to forsake Sinc-  
lynge whoredō. Rather do they shewe  
vs a playne pathe vnto them both. For  
nowhere shall you fynde more othes,  
nor of more dyuerse kindes, thā in bis-

**Unto the reader.**

choppes houses. And as for common  
whores, you shall haue so manye, I not  
farre from some of their houses, as are  
able to serue the fylthyflocke of an  
whole countrey. Their eyes are so spiri-  
tual, that they can not see these blotches.  
These sauers can they not smel though  
they go by them euery daye. So small  
feare haue they to God, and soo lytle  
good will beare they, to the honozable  
state of matrimonye. But if a poore  
man begynneth to fauer the veritie of  
the Lord, they can smel hym out though  
he be x. mile of. But with these thyn-  
ges will they not medle. And why?  
they are bothe necessarye for a common  
wealth. By good handsome swearing  
men appere valeaunte, and no saynte  
harted cowerdes. The strewes are per-  
mitted as an wholesome politique ordi-  
nauce, to auoyde a greater inconueni-  
ence. For elles (saye they) honest men-  
nes wifes should not liue in rest. Oh  
beastly bely goddess, may you by your  
polittique ordinaunces (contrarye saint  
Pauls doctrine) suffer an euyl thing  
that good may come therof? fawthfull  
wifes will continue in their honesty  
whan you, and al whorehunters shall  
go to the deuell. It geueth rather an oc-  
caspon to wifes and maydens to be  
naughte. For when the wyfe is despo-  
sed

Unto the reader . . . Fol. 4

sed to be an whore, We knoweith wher  
to be receyued. Whan a mayde lyes  
wyse, when a wanton felow hath got-  
ten vp her beaue she muste straghtie  
waye to the stews. If her master or  
maystres see any wanton touche with  
her, and than (as it becometh them)  
tel her of it, she let the lesse by them,  
and al because of the stews. And it is  
a comon sayinge, were there no recey-  
uer there should be no chere. So were  
ther no stews, there should not so ma-  
ny honest mennes daughters runne a-  
waye from their fathers, and play the  
whores as doth. Oh detestable hypo-  
crites, what honeste man can thynke  
the breakinge of Goddes commaunde-  
mentes to furdur a Christen laude?  
why are princes, magistrates, and iud-  
ges, put in ancthorite but onely to se  
them obserued? why are you made bis-  
shoppes, but onely to perswade the to  
the same? Neuer bynge you an outra-  
gious blasphemers, nor a comon aduou-  
terer to open shame before the worlde,  
at Paules crosse, though there be ne-  
uer so many. Neuer labour you to the  
bynge and his counceill for a reforma-  
cion to be had of these mooste specta-  
ble vyces, though you knowe them to  
be moost hurteful to a Christen comon  
wealthe, you can wyne as suche gre-  
uous

Unto the reader.

wous cuples, and suffer them to be taken as no sinners. It was not without a cause that Christ called you blasphemous, and adulterous generation. It is not for nought, that scripture geueth you so manie odious names. As strangers, beasts, aduersaries, dreamers, colubers, belpals, dome dogges, rauoning wolues, serpentes, leuathans, bastards, traitors, destroyers, chernes, ydolles, men of synne, sonnes of perdition, vnshamefast lparers, wretched doers, enemyes to the truethe, vnclene fowles, deuilles incarnate, blind leaders of the blinde, hypocrites, hirelynges, false prophetes, yll sede, wyth an. C. more, you wil make goddes commaundementes of no effecte, to auoyde greater inconuenience. Oh detestable enemyes to the truethe, what inconuenience can be greater, than to neglecte the lawes of God? dothe he not threaten to them that breake his commaundementes al this fearful plagges? As derthe, barenesse, scarfeness, nede, hunger, thurst, pouerty, penury, the plagges and sicknesses of Egypt, pestilence, poyse, botche, feuers, collicke, heate, emroges, scalle, mange, missetles, madness, losse of goodes, wyndes, blastes, waters withering, wasting, burning, drought, rayne, oppression, robbery, theues

Unto the reader.

theues, rape, ill fortune, captiuitie, exile,  
wretchednes, subiection, danger, pris-  
son, sickness, stripes, shame, cowardnes,  
blindnes, erreure, dasing of herte, des-  
peracion, thought, vnquietnesse, toyle,  
bondage, warre, fyre, swearde, battell,  
feare, tremlynge, sorowe, mozte lyfe,  
and sodene deth both of body and soule.  
And al this you were not at all. You  
are so vnmerryfull, that you care not  
to se them droppe headlynges into hel.  
So that you haue the fees; you passe  
not what become neyther of bodye nor  
soule. Wel is that people, whom God  
hath deliuered from suche vnpyrefull  
guydes. Therfore we poore wretches,  
ought to geue mooste hartye thankes  
vnto the Lorde. (seynge the salt is be-  
come so vsfauery) which hath geue vs  
such a pryuce, suche a faythfull Iosy-  
as, and godly minister, that hath resto-  
red agayne the purc word of god, and  
hath graunted vs all fre passage vnto  
it, wherin we may lerne to auoid these  
vices, with all other. This woorde  
of God, is the mother Perle, that we  
ought with al diligēce to seke, & payre  
that we ought to sucke, and the table  
that we shoulde eate vpon. From thēce  
shoulde we fetch & sustenafice of health,  
the breade of lyfe, & wyne of gladnesse,  
the refreшыnge waters, the feadynge  
of

**Unto the reader.**

of the spirit, the lyghte of the soule:  
yea, it is the very touch stone that try-  
eth all thynges. And this afore tyme,  
was hydden from vs, by the tree of the  
serpente, the satellites of Babilon, the  
sorcerers of Egypte, with the mys-  
tifiers. Geue thanks therefore yet as  
newe agayne vnto God whiche hath  
in these latter dayes so mercie-  
fully vnsyded vs frō aboue,  
and hath set our fette  
in the pathwaies,  
of his peace.

**So be**

**it.**



# **A Chyften exhortacion.**

fol. 6



**N**one natural being hath y<sup>e</sup> lord fro y<sup>e</sup> beginning constitute al mē to this ende, y<sup>e</sup> they should naturally loue, helpe, & cōforte one an o<sup>r</sup>ther. And to the perfourmaunce of that hys pleasure added he this naturall lawe, that they should consydre w<sup>th</sup> them selues what they would haue done to their own bodies, chyldren, goodes, o<sup>r</sup> catel, & vpon that grounde to conceiue a reule howe to vse al other particuler persones. **¶** If they would not y<sup>e</sup> men should oppresse the, y<sup>e</sup> repossesse the, chame the before the world, hire their houses ouer their heades, sel them yll wares, begyle the by false waight and measure, with suche lyke, that they should in any wyse beware, leaste they do the same vnto the. This naturall lawe was vnto Adam, Seth, Enoch, Noe, Abraham, Moyses, and other godly men, a grounded precept of luyng, whome they euermore folowed in their outwarde occupacions.

**E**xamples of the holpe fathers.

**A**nother

## Christen exhortacion

**Cōtempt** Another sort ther were which myn-  
ners of ded nothyng lesse, and they contrary  
these holy wyse, for want of that reule, fell in to  
fathers. al maner of abhominable synnes. As  
Gen. iii. Cain into the vnnaturall murder of  
Gen. ix. x hys brother. The gitautes into filthy  
despyres of the flesh. Nimroth into cru-  
el oppressyon, and tyranny. Cham in to  
a scoyneful dysdayne of his father. Je-  
maell into a stubberne wyckednesse a-  
gainst al mē. Esau into a mortall hate  
of Jacob hys brother. And suche lyke.  
So that daily more and more for decay  
of that law (which god hath inwardly  
writte in the hartes of men) great mis-  
**Disc. iiii.** cheses increased. And as Oseas þ pro-  
phete cōplaineth, ther was no faithful  
nesse, no brotherlye loue, no trueth a-  
monge men, but bytternesse, lying, mā-  
**What so** slaughter, thefte, and aduourtye hathe  
**loued þ** gotten the ouerhande. In their daily  
**cōtempt.** occuppyng was muche falsebed bled,  
and that was thought wel wōne good  
that was gottē by deceyte. Very selds  
in their bargaines were promyses per-  
fourmed, & more seldome a great deale,  
was faythful, honest regarded. In pro-  
cesse of tyme therfore, were very fewe  
or none beleued, vnlesse they toke God  
to wytnesse that the matter was true,  
wherupon firste of all came vp the  
sweatyng of othes amonge mē to cō-  
firme

vnto custumable sweares. fol. 7  
spyme their sayinges wryth.

An othe is no yll matter, godlye vsed  
and done in loue, thoughe the fleshe  
from the begynnyng hath abused it.  
For what is there in þ world, be it ne-  
uer so cleane and good, but mennes cor-  
rupte nature doth moost abhominable  
desyle.

what is  
an oth, &  
to what  
end it ser-  
ueth.  
Psa. xlii  
Exo. 22.  
Heb. vi.

An othe is a waye or meane whereby  
controuerxies are ended, and promises  
perfourmed, by the callinge vpon the  
name of god. For it is writte in þ law,  
if a man deliuer vnto his neighbour,  
oxe, asse, or shepe, to pasture, and it die,  
or be hurte, or dyspuen awaye (no man  
seing it) than shall an othe of the loz be  
go betwene them, and he shall sweare  
whether he hath put anye hande to the  
takig away of his neighbours good or  
not, and the owner of the good shall re-  
ceauce the othe, & yf he by the othe that  
he hath take, saith, that he hath put no  
hand to it, tha shall he not make it good  
ec. And this muste be done before the  
goddess, that is to saye, before the iud-  
ges or magistrates. Here is the contro-  
uersy ended betwene neighboz & neigh-  
boure, throughe an othe. It is also a  
meane wherby promises are perfour-  
med. As we fynde in Gen. xxi. cha. the  
wordes of Abimelech vnto Abraham,  
that he shoulde neyther hurte him, nor

Judges  
are cal-  
led gods  
des in  
scriptur

Gen. xxi

hys

**A Christen exhortacion.**

**A lawe-  
ful othe.** hys posterite, vnto whome Abraham  
sayde, I wel swere. And the xpie say-  
eth, that they sware bothe. And Abra-  
ham did not only swere, but also per-  
fourned it in dede. This is called a  
righte or lawfull oth, and none elles.

This othe is a certen kinde of religiō,  
wherwith God is not onely honored,  
but also wel contented & pleased. This  
is a sure anchor, wherunto Judges  
may & lawfully stycke, whan their wit-  
tes can go no further. For who know-  
eth what is in mā, but god only? This  
right and lawfull oth was commaun-  
ded of God for the conforte, helpe, and  
succoure of oure neyghboure. And it  
is called the othe of the Lord, not onely  
because he cōmaunded it, but also whā  
he made his mightie promyse vnto A-  
brahā he sware him selfe, to cause hym  
to beleue it, not to be impossible, at the  
tyme appointed. Whā a matter is in  
strife before a iudge, necessarie it is to  
swear, yf it be required, to bringe it to

**Magi-  
strates** a conclusiō. And in lyke case it is with  
demaundynge of an othe, as with stry-  
may on: kynge with the swearde. Lawful is it  
ly requit not for euerye pꝛuate persone at hys  
re it. owne luste to see. But to the magistra-  
deut. 24, tes, whan they se iust cause, it is not on-  
ly iust cō lyke lawfull, but also an office of dewtye  
pariſon, belongyng vnto them vnder payne of  
gobbes

unto customable swearers. fol. 8.  
goddes hie displeasure,  
hys was punished of God, for not i. re. liti.  
correctyng hys chyl dren, and so was and. xij.  
kyng Saule for sparyng the people of Luk. 22  
Amalech. The princes of regyons Leu. xij  
haue the sworde geuen them by goddes  
wauthoutie, not to reuenge their owne  
pryuate quarell, but the iust quarell of  
God and hys people. In lyke condicio for y<sup>e</sup> co  
is it with swearynge. If the cause be iust  
not theirs but their neyghbours, they welth on  
maye lawfull receaue an othe, and the iye.  
other required maye lyke wyse sweare Deu. vi.  
in trespall of the trueth and not synne.  
Yet ought it none other wise to be done Who  
than in the name & feare of the Lorde, swereth  
lest we should ascribe the verpte to a: a ryght  
nye other than to him. And they iuste-  
ly sweare by hys name and wythoute  
reprous, which minding nether fraude  
nor deceite, witnesseth onely the truth  
whiche seeketh no percpalyte, but the whā an,  
ryghte, not them selues, but the glayre othe is  
of God, the profyte of theyr neygh- lawfull,  
bourc, and the cōmon welth of goddes  
people.

Lawfull it is also for the magistra-  
tes, whan they put any man in office to  
take an othe of hym, that he shall be  
true, diligent and faithfull therein, as  
Jacob. for the commodite and profyte  
of his posteritie, :oke an othe of Laban

**A Chyssen exhortacion.**

**I**dolatrers Likewise Judas Macha-  
beus of the Romaynes, for the same  
anoth of purpose. And this is because ther hath  
allege: bene and yet are daptlye founde so ma-  
aunce. ny vnfaithfull. Of their subiectes and  
comons may princes demaunde an oth  
of allegaunce, for **I** sauegard of their  
landes & people And that **I** coude not  
ncde, wer ther no false traitors abroad,  
yet is it dyscretly to be cōspydred in all  
suche publyque othes, whether they  
haue **I**.iii. afozenamed thinges or not.

**A damp  
nable oth**

Of we are to do y<sup>e</sup>l, as to slec, to rauish,  
or to robbe is dāpnable without faile,  
and to persourne suche an othe, or to  
do those wychednesses in dede is a dou-  
ble dampnacion, both to him **I** so swea-  
reth, and also to the iudge that causeth  
him to sweare. Suche a one was the  
curfed othe, that kynge Herode made,  
Mar. vi vnto the daughter of Herodias & hys  
Luc. xiii harlotte, for the heade of holpe John  
baptist, whom Chyiske calleth a wyly  
fore for his craftie conuepaunce.

**Ad fene-  
rum mile  
entavum.**

**A** coloure was this othe, of his cruell  
tyranny, & a cloke to his mosse spight-  
full murder. for throughte that me-  
nes was John done vnto death. Her-  
ther was an othe ordeyned (after the  
mynde of saincte Iusten) to bynde to  
the persourmaunce of manslaughter,  
robberye, ydolatre, or other synnes

**Rather.**

unto custonable swearers. fol. 9.  
Rather had Dauid breke his othe, the  
to fulfill it with bloude shedynge.

A sayinge ther is amōg mē, that the  
word, promes or othe, of a kynge shuld  
stande. We graunte the same, in case  
it be true, lawefull, and expediente.

Elles were it much better, to be brokē  
than kept. Better were a kinge to eate  
hys worde an. C tymes, or to call it  
home agayne, than ones to be damp-  
ned for the perfourmance of it, if it be  
wycked. For a kynge or ruler is not  
ordayned to do his owne luste, but to  
iudge accordyng to ryght and equitye.

As open is hel for him, as for a poore  
man, yf he rule not hys people godlye,  
Dauid made a solempne othe, to slee  
Nabal, and to destroy all that pertay-  
ned vnto hym, but he neuer dyd per-  
fourme that othe, & yet he was a king.  
He put vp hys swearde againe (saith  
Bede) and neuer repented hym of anye  
faute done. Home. xlv.

Othes are to be obserued, when ther  
ende is not euyl, nor vnto the hynde-  
rance of soules helth. In wicked pro-  
mises (saith Isidorus) let faythful-  
nes haue no place. In a felthye vowe,  
chaunge thy decreed purpose. Do not  
the thinge in effect that thou hast with vowes  
out consyderacyon sworne vnto. For ought  
the promysse is euermore wicked, that be brokē.

W. i.

can

A kinges  
woorde  
ought to  
stande.

Psal. lli.  
Dauid  
broke his  
othe.

In synon  
ms. 16. 9.

### A Christen exhortacion.

can not be performed without sin. Therefore  
 of the iudges or rulers shuld enforce  
 inferior subiectes to sweare to þe thing  
 that were against soules helth or gods  
 des honour, as to worþshyppe an ydole,  
 or to an innocētes vndoing, they ought  
 rather to dye than to obey it. As dyd  
 2. Macha vi. 3. vii. for an example the discrete mā, and ho-  
 norable father Eleazarus, with þ. vii.  
 faithfull brethren, & their mother in the  
 Machabees. For much better is it in  
 Act. v. suche case to obeye God than man, as  
 witnesseth Peter & the other apostles.  
 Leui. xix. Neither oughte a iudge by the lawe,  
 Pro. xxx to compel a man to sweare against him  
 selfe, leaste he enforce him wickedlye to  
 synne in forswearynge him self, and so  
 to dyspayre of the mercy of God. But  
 whā he taketh an othe of a poore sym-  
 ple soule, or of a crafty subtyll felowe,  
 he ought to conside all circumstances  
 requisite. And al such as sweare othes  
 ought lyke wyse to be circumspect and  
 ware. And to se alwaies þe this clause  
 be added vnto them. If me Lorde God  
 wyl, or if I haue no lawfull impedimēt  
 to the contrary. And thā shal we make  
 oure promyses perseght. If I shoulde  
 added, of chaunce to appoynt with the magistra  
 god wyl. tes to come before them, at suche an  
 Roma. 1. houre, and in the meane tyme be letted  
 by terribile sicknesse, I shoulde thus  
 breake

vnto customeable swearers. fol. 10  
 breake no iust promise made to the, yf  
 I come not. Neither should I breake  
 conuenaunte (as saith sainte Iustine)  
 If I promysed a paymente at a daye,  
 and were robbed of my moneye by the  
 waye, compynge thitherwarde. Wyth  
 such other like. Neuer am I forsworne  
 nor vniuste of my promise, so longe as  
 my hert mynded no deceyte. Many o-  
 ther suche doubtis and perplexe cases  
 there be but these I suppose for thys  
 tyme sufficient. By these may all other  
 be perceaued and christianlye ordred.  
 Thus do not we deny, al maner of swe-  
 ryng though we would none othes to  
 be vsed betwene neighbour & neigh-  
 bour, nor yet in our priuate communica-  
 cions, & daily busines. As hereafter we  
 shal declare it more at large, I woulde  
 haue wyrtten much more of this right  
 and lawfull othe, which is commaunded  
 of God for the wealthe and healthe of  
 me, yf other christia lerned me had not  
 writte sufficiently therof afore. Again  
 for so much as the matter of it selfe be-  
 longeth rather vnto the office of ru-  
 lers and iudges, then to suche priuate  
 persons as I here wyrtte vnto, yet let  
 bothe the iudges, and inferioure sub-  
 iectes, marke and obserue these lessons  
 folowynge,

August.  
 de sermone  
 domini in  
 monte.

God hol-  
 deth nes-  
 cessite ex-  
 cused.

### A Christen exhortacion

Whan a Iudge, ought neuer to demaund, or requyre an othe of anye man, wyth require out greate heuyness of conseqence, for an othe. feare that y party required to swear, shuld forswear hym self. Such loue & pitie oughte ther to be in iudges, y the losse of their neighbour's soule, shoulde be esteemed equall w<sup>th</sup> the detrimente of

Judges ther own soules. Therfore before they ought to bringe the vnto an othe, they oughte to be pitiful seke al waies & meanes how to trie the trueth woute an othe, & not immediatly, & in al y hast to cause the to swear.

Secodly. The iudge may demaunde an othe, and the inferiour subiect likewise swear, whan it is eyther to the glory of God, the profyte of our neyghboure, or for the comon welthe.

Math. v  
No man  
maye be  
his own  
iudge.

Thirde, though me be fully perswaded to haue lawfull and iust occasyons to swear, as for the glory of God, the profyte of our neyghboure, and the comon welth, yet may they not be iudges in their owne causes. nor take oughte here in hande, by their owne auctorite, but let the mater come before their iudges, for no law suffreth the here to do after thine owne pleasure, & what thou thyngeste beste. After this sorte d<sup>r</sup>d Christe iudges vse them selues in requyringe of an othe, and lyke wyse faithful subiectes wyth a glade harte

in

unto customable swearers fol. 11.  
in rendering their oth demanded of the

If thou be capcious, thou wylt pas  
rauenture fynde cauillation of contrar  
riete in the scripture? And saye y<sup>e</sup> Mo  
ses here semeth to speake contrary vnto  
to that Christ hath spoken in Mathew  
the fyfte Chapter. Because it is sayde  
here, yf any man geueth to kepe, A se,

ore, or Mepe. &c. Tha the oth of y<sup>e</sup> lozde  
shall go betwene them, and there thou  
shalt in case sweare. This was fyrste  
the error of the Anabaptists whose fo  
lowers are nowe y<sup>e</sup> anabaptistes. And  
all this cometh because they vnderstand  
not the sentence of Christe in the. v. of  
Mathew. This worde, *iurare*, hath an  
other maner of significacion, than they

do perceaue, and is otherwise taken in  
the said. v. Chapter of Mathew, than  
they do teach. For this is to be beleued  
of all men, that God the father com  
maunded nothinge that should be pre  
iudiciall or contrary his sonne. nor yet  
that the sonne taughte any thinge con  
trarye his father. Therfore there is a  
sweryng which is lawfully approued  
and commaunded of god, of the whiche  
we haue made mencion befoze called in  
latine *insurandum*. Ther is also a swe  
ring which is not lawfull discommen  
ded, & clearly forbydde of christ. whiche  
is called, *deinrium*, that is temerous

Mat. v.

The er  
rour of  
the ana  
bapti  
stes.

the agre  
mente of  
Christ &  
Moses

What a  
temero<sup>s</sup>  
or he is.

**Christen exhortacion**  
 to sweare in oure pꝛyuate communica-  
 tion, be it trewe or false. And whā christ  
 saith, thou shalt not sweare at al, he mea-  
 neth nothyng lesse, than by it, to des-  
 troy all maner of lawfull swearinge  
 before a iudge, but that we shuld neuer  
 in our pꝛyuate communicacyon sweare,  
 and as all maner of othes were not dis-  
 allowed of Christ, no more were all o-  
 thes allowed of God & father, but such  
 only as had either the glorie of God,  
 the pꝛofyt of our neighbour, or & com-  
 mō wealth vpon their sydes. And that  
 this is the very meanynge of Christen  
 wordes, we shall well perceiue, by the  
 meynge of the text, you haue hard, saith  
 Christ, how it was said to them of the  
 olde tyme, *ne desieris*. Where as oure  
 translation hath, *non perjurabis*, thou  
 shalt not forswear. And not all wꝛth-  
 out cause, for as *perjurare* can neuer be  
 takē in a good sence, so is it not alway  
 takē for the transgressing or breakyng  
 of a lawfull othe made before a iudge.  
 But often times it is taken for *deserare*  
 whiche is to take God to wꝛtnesse, to  
 lye, or to deceiue. And *perjurare*, is lyke  
 wise to abuse the names of god, which  
 is the trueth and righteousnes, to lye,  
 and deceiue. And what so euer he be,  
 that either require his neighbour to  
 sweare, or sweare lightly him selfe, it is

How per-  
 jurare is  
 taken in  
 the. v. of  
 Math.

vnto custonable swearers. **Jo. 12**  
 a sufficient proue: that he is a periuress  
 yll, lighte, and one that lytle regardeth  
 Goddes truely. now whā chryst saith,  
 it is saide to them of the olde tyme, *non*  
*periu-rabis*, thou shalt not forswear,  
 you shall neuer fynde in the Hebrew **Exo. 22.**  
 in the Greke terte that worde, but so  
 shall you fynde in **Exo. 22.** Thou shalt  
 not take the name of thy Lord God te-  
 merouslye, where as our interpreter  
 hath so. Thou shalt not take his name  
 in vayne. In another place also you **Leu. 19.**  
 haue after this sorte. Thou shalt not  
 sweare in my name to lye. Whiche the  
 Grekes interpretate after this fashio,  
 thou shalt not sweare falsly in my name.  
 And the Latines haue, *non periu-rabis*.  
 Thou shalt not forswere in my name.  
 Here you may se howe **S. Jerom** vse  
 this worde, to forswear, *for deicrare*,  
 which is to sweare false. And not for  
 transgressinge of a right & lawfull oth.  
 It was forbydden to them of the olde  
 tyme, (as you haue partly harde) that  
 they shoulde in no case, temerouslye  
 take the name of God to recorde which  
 is expounded in the sayde. **Exo. 22.** of **Leu. 19.**  
 that they shuld not sweare in his name  
 to lie. Wherout sprang this opinion as  
 amonge them, that yf they dyd take the  
 name of god to wytnesse in the trewth  
 and yf in theyr daily busines betwene  
 neighbours  
 The Je  
 wes  
 thoughte  
 it no syn  
 to sweare  
 truly.

**S. iiii.**

neighbour

**A chryſten exhortacion**

neighbour and neighbour (was no mā  
ner of synne) but in a false fayned ma-  
ter they thought they ought in no case  
to sweare, nor yet compel any other mā  
thereunto. And this is the thinge that  
Christ speaketh here against, and bitter-  
ly reproveth, that is to say, that nether  
in the trowth nor otherwise, they ought  
to take the name of God to recorde in  
their familiar and dayly communicaci-  
on, but to speake so truly, & to deale so  
faithfully one with another, that if he  
sayd: yea, then his neighbour should be-  
leue him to saye trowth, yf he sayde, nay,  
lykewyse to beleue it not to be trowth.  
Here you se wel, is no maner of mencis-  
on made of a right and lawfull othe, for  
christ saith, *and istis*, ye haue herd how  
it was saide vnto the of the olde tyme,  
*non perſurabis*, thou shalt not forswear.  
Where is this spokē? euen ther where  
as is nothings spoken at al, of the tras-  
gressinge or breaking of a lawfull othe  
made before a iudge, as it shall appere  
more playnlye to him that well serche  
the places. Therefore it is manifest that  
Christ spake of such othes wherby we  
bind our selues temerously, to do or per-  
fourme any maner of thing, it foloweth  
in the text. I say vnto you, sweare not  
at al, marke now of what swearing he  
speaketh, euen of suche swearynge as  
was

vnto customable swearers. fol. 13  
 was (for their weaknes sake) permit- They of  
 ted vnto them of the olde tyme, by the the olde  
 law, for as the Jewes were suffred by tyme  
 the law (for their weaknes sake) to wer suf  
 be deuorced from their wiues (giuinge fred to  
 them a testimoni all in their handes) to swere in  
 auoide a further inconuenience, that þ truth  
 was, lest whan they were moued oz an  
 gry with them, they shuld eyther haue  
 porsonned oz kylled them. So was it  
 lyke wyse permitted them of olde tyme  
 to swere (but not by all maner of crea Deu. vi  
 tures, but onelpe in the name of God)  
 leaste they, dwelling amonge the hey-  
 then, and accustomynge theyr othes,  
 shoud by continuance of time fall vn-  
 to the fylthy worshypinge of theyr i-  
 doles, for gettyng hym, swere by hyr Exo. 23,  
 name (saith Moyses) and se that you  
 walcke not after straunge gods of the  
 nations that you remaine amonge. Se  
 that you nether make mencion, sayeth Iosu. 23  
 Josue. nor yet swere by the names of  
 theyr Goddes. Thus in the olde tyme  
 were they suffred to swere in an earnest we may  
 iust oz weightie cause, but nowe com- not swer  
 meth Christ, and sayth, that neyther in yt þ mas  
 a true mater, be it neuer so great, earnest ter be ne  
 and weightie, we shal not of our owne uer so  
 selues, nor by our owne auctorite and true.  
 pryuate power, swere oz promise any  
 maner of thing. Where as yet no mas  
 ner

**I** Chyristen exhortacion  
vnto of mencyon is made of a demaun-  
ded othe by publique authoritie. And  
the wordes that folowe make the mat-  
ter moze plaine, neither by heuen, saith  
Chyrist for it is the throne of God, ney-  
ther by erth. &c. Where rede you that  
at any time the Hebrewes did vse to sweare  
by any of these thinges: And contrarie-  
wise, who now a daies doth not for e-  
very trylle sweare by them al, one pro-  
mise a gift by Chyristes crosse, another  
by heauen, the thyrde by the earth. All  
this doth chyrist clerely forbide, & this  
is the summe of all his communicacy-  
on. And where as the Anabaptistes ex-  
pounde this to be spoken of perjurye,  
which is taken for the transgressyon or  
breakynge of that othe, which is made  
before a iudge: they are greatly decey-  
ued, for there is no mencyon made, ney-  
ther of the place, of the iudiciall seate,  
nor yet of any magistrate or iudge, he  
spake therfore of the othes, whiche we  
vse one to another in our familiar com-  
municacion and language. And he that  
will serche the afoze sayd places of Exo-  
di, and Leviticum, both in the Hebrew  
Greke & Latin, shall fynde it true, that  
here is writtē, other reasons and argu-  
mentes they haue to take from the con-  
gregacion, this lawful othe, whiche at  
another time shall be answered vnto.  
The

unto custonable swearers. fol. 14

The Phariseis also had blinded & corrupted this commaundement, for lyke as to hate in h<sup>e</sup> hearte o: couet another māns wyfe was no syn to thē, no more was it to thinke one thing in the herte and to speake another with the mouth. Although Moyses sayd, lie not, nor deceiue any mā his neighbour. They did interpretate it but for good counsel, & that it did bind no man vnder paine of dānacion, so by that meanes wer there none beleued, onlesse they toke God to wytnes, whā false, sotel & crafty marchañtes once perceiued, that for taking of Goddes name to recoorde, they were beleued whatsoeuer they cause was. To hyng their matter to passe they litle cared to forswear them selues, vnder that coloure cloked they all maner of dissimulacion, salwede, and vngodlines, so that the name of God (whych ought to haue bene had i most reuerēce was commonly than vsed) for a couerynge of all their mischeces, in so much the Prophete complayned and sayde, howe they coulde saye the Lord liueth, yet did they sweare to deceaue. Christ commeth, and bringeth salt and lyght vnto the commaundementes, restorunge them agayne to their own natural meaning, and right vnderstanding, and as  
hys

Leuit. 19.

Iere. 2.

### A Chyssen exhortacion

Goddes his father woulde haue them hepte, of worde every Chyssen mā, for as God is but hath but one, so hath his worde or commaundes one true mentes but one righte and true meaning upng, how so euer we turmolle or handle thē. And where as they had taught

Dure  
worde &  
herte  
must be  
alone.

Basyle .

to hate in herte, to couet another mans wyfe, and to deceiue hys neyghboure with a lie, was not forbydden of God, vnder payne of damnacion, but onelye the outwarde acte. But Chyiste sayth, he that is angrie with his brother, is in daunger of iudgemēt. He that seeth a woman and lusteth after her, shall taste the punishment that belongeth to a whozmoeger: he that thinketh one thing, and speaketh another, deceyueth hys neyghboure with a lye, or promise, shall haue punishment of a periuurer. Therefore I saye vnto you, that you sweare not at all, but let your communicacion be, yea, yea, nay, nay, he saith twies yea and twyes nay, that is yea in herte, and yea in mouth, nay in herte, and naye in mouth. And yf men, when that you meane trul, wil not beleue you bi your yea and nay, let them take hede (sayeth Basyle) for they shall taste the payne that belongeth to the vnbelleuers, therefore it is bothe folpsh and dampnable whan a man cannot be beleued bi yea and nay, without an othe, because he wold

vnto customable swearers. **Jol. 15**  
 would be beleued to swear. The Gos-  
 pel (saith sainte Jerome) permitted no **Jerome.**  
 manner of priuate othe, because the hole  
 language of a Christen, shoulde be so  
 faythfull, true & paryte, that euerye  
 sentence therof shuld be able to stande  
 for an othe. Wherevnsenpunge is it to **Joh. iiii.**  
 Christes sworne souldyours, moze to re-  
 garde the darkenes than the lyght, for  
 the loue that thou bearest to a world-  
 ly vantage (whiche thou oughtest not  
 so muche to esteeme) thou wilt take thy  
 Lorde God to wytnesse. And so doest  
 thou throw thy selfe into double dan-  
 ger. offendynge also in an other com-  
 maundement, for so canst thou not do,  
 onlesse thou vayne-ly couete.

And the lawe sayeth, thou shalt not **Exo. xx.**  
 couet. Doest thou not couet whā thou **Psal. vi**  
 inforcest thy selfe to swear for a world-  
 ly thyng? and for a vyle creature tak-  
 est God to wytnesse? yea, truly doest  
 thou, and for it forsakest thy master  
 with Judas. Oh to ouermuche vayne-  
 tie is al the world geuen. Besides that **pl. xxxvi**  
 is sayde, for this consideracon bothe  
 Christ inhibiteth the al manner of priuate  
 swearing, because thou canst not do  
 it, without some dishonour to his hea-  
 uenly father, marke the nature of thine  
 othe, whan thou doest swear, and  
 thou shalt well perceyue it. In the co-  
 maunde

He that  
 sweareth  
 couereth

He that  
 sweareth  
 dishono-  
 reth god.

### **A Christen exhortacion**

munication, peradventure thou sayest,  
by God it is true that I haue sayde,  
or by the Lorde that made me it is so.

**Psal. 17.** Here couplest thou thy Lorde god, with  
thy wickednes, and thy beaueuly ma-  
ker with thy synne wpythoute all reue-  
rence, to misse the matter betwene the,  
se now how worshiply thou hast mari-  
ed hym. Besides al this, in taking god  
to witnesse, thou makest hym iudge of  
the thing to auenge it of þ if it be false,  
but in the last poynte: Thou braggest  
**Job. 34.** also after this soyte, by my faith I wil  
**E. FF. vi.** perfourme, that I haue promised, or by  
Jesus Christ I wil do this thing or þ  
thing, marke wel this styt sentence of  
myne, God wil not geue power to any  
mā to do or perfourme that thing which  
is not done after his worde, & here by  
an othe cōteraye, goddes commaundes  
mēt doest thou bind thy selfe to do that  
thing which is not in thy power to do,  
netther hast thou God vpon thy side to  
geue the strength to doe it, because it is  
not doone (aliboughe it were neuer so  
true) before a iudge. whyche Goddes  
word requirerh. And so doest thou lose  
thy saluacion and frendme in Christe,  
with his name scalest thou an obligas-  
cion to do that thing, wherby thou art  
defeated of all thyne inheritaunce. Is  
this thinkest thou a pleasaunt thynge  
vnto

vnto customable swearers. fol. 16  
 vnto hym? All thyng set a parte, yf it  
 shuld chafice that some worldly trouth  
 were not in thy wordes (besydes con-  
 scyence) thou shouldest bitterly blea-  
 mye the opinion of thy saythe, and to  
 shame thy Lorde Iesus, whome thou  
 hast taken to wytnes with the, for thy  
 trueth and honest. In this also doeste  
 thou testifie, that thou beleeuest him to  
 be no righteous God, nor yet a iudge  
 that wyl ouersee befoze al the world con-  
 dempne thy suttel trade of faigned and  
 hypocryse.

i. Ti. vi.

Finally thou makest as though God  
 were wel contented with thy dissimu-  
 lation, and as though he had a greate  
 spozte at the matter, to se thy crafty co-  
 uepaunce, & legerdemayne in compas-  
 sige thy Christe brother or neighbour  
 to deceyue hym with an othe, for whos  
 Christ spared not to geue his life, and  
 to bestowe his moste pze cious bloude.  
 And thus wher soeuer thou becomest  
 these, iiii. discōmodities goeth w the.  
 The holy name of god is dishonoured,  
 his Gospel of saluacion is cōtempned,  
 his swete promises ar not belened, nor  
 yet his warrn thretniges feared. Wher  
 as thou art in place, these vngentle fru-  
 tes doest thou minister and none other,  
 to do thy maister the deuyl a pleasure,  
 with such a true seruaunte arte thou  
 vnto

Ro. xiiii

Esa. xrb  
 i. Cozi. i.  
 John. vi  
 Psal. xiii

Deute.  
xxvi.

**A Christen exhortacion**  
vnto hym that were as thou accompa-  
mest, Christ that haue but dishonour.  
Consequētly whan thou swearest vp-  
on the Wyble or Gospell contempnyng  
the scriptures & wordes of God, thou  
comparest the trueth of thy matter, to  
the trueth of them, and wouldest haue  
it so alowed, thā yf thou be a liar, thou  
hartely despyrest hym, not to accom-  
plye vnto thy behoung hys promyses  
of mercy therin contened. But contras-  
ry vnto it, to bynge vpo thee, the hole  
vengeaunce, curses and plagues, therein  
threatened, to al yll doers. Whā thou  
swearest by the bodye of Christe, thou  
greatlye dyshonourest hys gloryfied  
nature, includyng the hole healthe,  
iustification, redemption, and attones-  
ment in God. And thou doest as much  
as in the lyeth (like as y holp doctours  
confesse) to plucke him oute of heauen  
with violence, & to crucify him againe  
a freche. Whan thou swearest also by  
the sacrament of God (as it is a cōmon  
othe wryth the) both the swete frutes of  
thy Baptyme, and of y holp supper of  
the Lord doest thou handle so vnreue-  
rently, as thou ware at defiaunce with  
them bothe.

In like case whan thou swearest by  
any creature, as by this sunne, by this  
ayre, by this light, or by this good day  
thou

vnto customable swearers. fol. 17  
 thou doest not onely breake þe comman-  
 dement of thy Lord God, but also thou  
 doest bynde those creatures wh. ch. he  
 hath prouided to serue thy needes, to  
 serue thy wicked vanite, rendring him  
 no thanks but blasphemy for his gif-  
 tes. Whan thou swearest by other crea-  
 tures of god as by this bread, drinke  
 meat, or salte, with suche lyke. Doest  
 þe any other than blaspheme the gruer  
 of the? nay surely. And besydes þe thou  
 desirest hym to auenge them of the, yf  
 thou lye. Parauenture thou wylte yet  
 aske me this questio, may I tha? were  
 no maner of othe for my pastyme? yes,  
 and yf thou wylte in thy pastyme geue  
 thy selfe hole vnto the deucl. But chryst  
 hath geuen the a straghte comman-  
 dement to the contrary, that thou shalt  
 not sweare at all, and the word the that  
 yf thou be his seruaunte, thy commu-  
 nicatio shal be none other, but yea, yea  
 and naye, naye. Al other (sayeth he) is  
 of euill.

we may  
 not swea-  
 re for  
 our pasa-  
 tyme.

Nowe yf thou thinke thy wyf better  
 than his, or that he is no holsome tea-  
 cher for the, þe maiest do it for thy plea-  
 sure, and go to the deucl for it: who can  
 let the, not thus cōtented, haply thou  
 wylt yet reason further, & say. For so  
 much as I know swearinge is a blas-  
 phemy, I wil for my pleasure sweare

C. i.

by

### A Christen exhortacion.

we may  
not sweare  
by the deuyl.  
Deu. 6. c.  
Exo. 23.  
Iosu ii.  
Hier. 36.  
Soph. 1.

by the deuyl, or by an ydoll, to speghte  
thē with it. I am glad thou hast ones  
graunted me that sweringe is a spite-  
ful blaspheemy: let it not thā defyle the  
Christē lippes, neither spighte the lord  
god with it from henceforthe, nor yet  
his holy sainctes and creatures, consi-  
der first that it is the Christen dewtie  
to be no blasphemers. And nexte vnto  
this, that god by his expresse commaū-  
dement hath vitterly forbyddē the that  
kynde of swearing, you shal not sweare  
(saith your liuing god) by the names  
of straunge goddes, neither let any mā  
heare thē proceed out of your mouthes.  
Neither make mencion (saith Iosue)  
nor yet sweare by the names of theyr  
goddes, &c. God wlll refuse thē for his  
chylidren (saith Hieremy) yea, and v-  
terly forsake thē, which sweare by thē  
that are no goddes. I wil destroye all  
them (saith God by his prophete So-  
phonye) that sweare in Belchon, &c.  
Thinke thā it is lawfull for y to sweare  
by no maner of thing, for the pleasure  
neither by heauen nor earth, deuyl, nor  
ydolle, for al that is more than yea, and  
nay is plainly of wickednes. Our wo-  
des are y our ward testimonies of our  
inwarde hartes. And therefore they  
ought to be so substantiall as to be wo-  
rthy a beleue wout an othe. So singl &  
pure

vnto customable swearers. fol. 18  
 pureoughte oure loue to be towarde  
 our neighbour in our dayly occuppyng,  
 that no maner of craft shuld be founde  
 therin. Dampnable it were to decerue  
 our brother with a lye. and much moze  
 dampnable to seale it with a false othe.  
 They of the olde tyme thoughte it no  
 faute to sweare in a matter of trueth, **We** ought to  
 but we haue now a new scole maister, be no lō  
 and ought by his owne doctryne, to be ger bas  
 no longer babes, but to be muche moze bes.  
 perfect then they were. Nowe oughe  
 suche brotherly loue to raigne amonge  
 vs. that one shoulde haue no stomake,  
 harte, noz desire to hinder, hurt, oz dis  
 please another. The eye shuld seker p  
 pofyte of the hande, and the hande the  
 commodite of the foote, as members of  
 one body in Christ, the one being care  
 ful for the other. The one shoulde be so  
 farthefull to the other, that neyther  
 shoulde he nede to sweare, noz p  
 other nede to put him to an othe. And surely  
 there is none othe made betwene ney  
 bour and neighbour, but one of thē,  
 oz both offēdeth dedlye. And it is he p  
 heareth the trueth, and wil not beleue  
 hym withoute an othe, and so compels  
 leth hym to sweare, oz elles the other  
 that without al occasiō. inforceh hym  
 selfe lightly to sweare, oz both for cō  
 pany sake.

The fru  
 tes of a  
 righte.  
 Christē.

## A Chyristen exhortacion

**Ecc. xxii** Customable swearing is very dangerous, though we did not lye at al, for so much as it doth deprive the name of the Lorde of hys dewe reuerence and feare. And so much vanite of wordes is in our dayly commonyng & occuppyng that we haue one wpth a nother, that we ca nat chose but lye in many thiges. **Prou. x** Which to cofirme w an othe: though we entende no fraude, is to take the holy name of God in vayne, and vnreuerently to vse it againste the seconde commaundement. If it be dampnable of it self to lye, of purpose to deceyue, how much more dampnable is it than blasphemously to colour it with the name of God, besydes the callenge vnto him for swyfte vengeance vpon our owne selues for so doyng, trulpe we lytle know what we do in such customable swearing. Therfore accounte we it necessary to admonish you yet farther as cōcerning your priuate sweating. For according vnto that is said afore wpl: **Ecc. xxi** led vs Iesus s son of Sirach (whiche **Sapi. 14** wrote s boke of Ecclesiasticus) s we should in no case accustome our selues in swearing, lest we fal into more depe inconueniencies, and so tast the plages belengenge therunto. For of customable swearing cometh the dampnable vyce of periury.

unto customable swearers. Jo. 19

If a mā shal vse cōmonly to swear,  
he can not chose but many tymes dam-  
nably forswear him selfe. And he that  
customably smyterh, sometyme he shal  
smyte vnto death. That a man hath in  
custome he shal do at all times, but he  
shal not at al times refrayne it. What  
the fearful sentence of God is against  
swearers, & scriptures plētuously shew-  
eth. The Lorde (saith Whopscs) will  
not holde him guiltlesse that taketh hys Deut. 6  
name in vayne. The man that vseth Exo. 21.  
much swearing (saith Iesus Sirach) Eccle. 23  
shal be ful of inquite, and neuer shal  
the plague depart frō his house. Al the-  
ues and swarers are vnder one curse  
of God after Zacharie. Stoned was he  
by the law, that blasphemed the name  
of the Lord, in Israel. If the plague go-  
eth neuer from them whyche are con-  
tynuall swearers, howe canne it goe  
frome theym that are contynuall pers-  
iurers?

Tell vnto me my frende (saith Iohn  
Chrysostome) what doest thou profite  
by thy swearing? If thine aduersarie  
shuld thinke the to swear a ryght, he  
wold neuer cōpel the to it. But because  
he thynketh the ther by to become a per-  
iure therfore enforseth he the to an oth  
Seldō hath the priuate othe a good cō-  
clusion. But happily thou wilt saye. I

C. iii.

can

Zacha. 6  
Leui. 24

Homi. xl  
iiij. super.  
Math.

### **A Christen exhortacion**

**In ob-** cā not sel my wares, onles I do swere,  
**section.** or my better beleueth me not, onlesse I  
make hym an othe. **Wherunto I aun-**  
**Mat. 16** swere. Rather be cōtented to haue the  
**Luk. 12.** wares vnfolde and to loose thy money,

**The** than thy saluacion in **Christe**. Reason  
soule is faythfully wpyth thy conscience, and let  
better thy soule be moze dere vnto the, thā thy  
thā wa- corruptible substāce. For though thou  
res. lose part of thy substaunce, yet mayest

**John. 8** thou lyue, but yf thou loose **God**, thou  
anb. 17. canst not liue. A greater rewarde wilt

thou haue for losynge of it in the feare  
of **God**, than yf thou haddest geue it in  
2. **Tim. 2** almes. For that is done with paine, for  
**Apo. 11.** the lone of the **Lorde** requireth a moze  
worthy crowne thē that is done with-  
out payne.

**Moreover** I counsel the as my frend  
(sayth **Chrysostome**) yf thou be a trew  
**Christen**, that thou neuer compell anpe  
other man to swere. For whether he  
**Chryso-** sweareth ryght or wryong, thou art not  
**stom. 44** without daunger afore god, cōsidryng  
that **Christ** (whose seruast thou ough-  
test to be) hath gyuen the here a soze cō-

**A great**  
**daunger**  
**to swere**

maundement to the contrary. Besydes  
that, though he his oth were true, yet is  
not thy conscience cleare from perturp  
for so much as the matter bepng doubt  
full vnto the, thou putteste hym to the  
daunger therof. And if it were false, thē  
hast

unto customable swearers. Jo. 20  
hast thou enforced him to perjury, and  
so for lack of Christe charite lost bothe  
hys soule and thyne owne, for whome  
Christe suffered his death. Worse is he  
(saith S. Anselme) than an homicide, that  
compellerh a man to sweare, whom he  
knoweth to forsweare him selfe. For the  
homicide sleeth but the body, where as  
he sleeth the soule: yea, two soules rat-  
her. That is to say, his soule whom he  
compelled to sweare, and hys owne soule  
for so compellyng him.

*De sermo-  
ne domini  
in monte.*

O vndiscrete personne, what so euer  
thou art that compellest an other man  
to sweare. Lp tell knowest thou what  
thou doest therby. Muche more is it to  
his profit then to thyne. For that per-  
jurye is to his lucre, & to thy losse. For  
he hath the money, nothing remaining  
unto the but thy part unto the perjurye,  
with the curse & plague thereof. He that  
careth not to lye, regardeth as lytle to  
forsweare him selfe. And lyke as he that  
lyeth offendeth soze the verite, so doeth  
he that is perjured forsake bothe God  
and all goodnesse. Thus are the com-  
mandementes neglected, & neyther God  
nor our neyghbour regarded. No mar  
uele therfore though the lord knowing forbad  
our infirmite, and how swift we are to swering  
cast away our soules, did fyrst inhibite  
vs perjurye, and than al maner of swea-

*Chrysost.  
ubi prius.*

*Why*  
Christe

# A Christen exhortacion

**Gregorius** ryngge. He haie forbedden swearynge  
on homile (saith saynt Gregore) that we should  
quadam. the more easely auorde al maner of oc-  
casion to periurie. He that feareth god,  
without an othe confelleth the veritye.  
He that feareth him not, will not with  
an othe confesse it.

The pte  
Res.

Christo.  
re prius.

He therfore y doubteth not to breake  
goddes commaundement in swearyng  
doubteth not to forswear him selfe for  
auantage. Take hede also (saith Chri-  
stome) you that will be reckened for  
spiritual men. Very swifte ye are to of-  
fer the sacred Gospel vnto them that  
swear, where as ye oughte to teache  
the contrary. If a man may not (saith  
Origene) in every light matter swere,  
no more may they y haue auctorite,  
for euery lyght mater compell a man to  
swear. Ho we can you be cleare from  
periurie, that minister y occasiō? May  
he that beareth fire to the burning of  
an house be fre from the burning of it?  
Or he from the slaughter of a man that  
bringeth the weapon wherewith he is  
slayne? nay surely. But he that geueih  
ocasiō to periurie, must nedes be a par-  
taker in the same. Withdrow the fyre,  
and there shall be no burning. Chuap  
away the sword, and there shall be no  
murder committed. Sequester of swea-  
rynge, and there shall be no periurie.

Ofte

unto customable swearers. fol. 21

Of swearing (saith Isidorus) bring-  
eth mā to an vſe. And that vſe leadeth  
to a custome whiche byngeth in per-  
turbe. No nede hath the veritie of an  
othe, where the promise is faithfull &  
ſure.

Al this is ſpoke for the that ſweare to ſwere  
by the Lorde temerouſly. Muche more  
execrable is the wyckedneſſe of them  
that ſwere by the creatures, and more  
griuous the offence, than of them that  
ſweare by him onely. fol. 22

For heuen, earth,  
the elementes, and creatures haue he  
made to ſerue him in mans occupieng  
and not y men ſhould ſweare by them.

In the lawe is it alſo ſtraghtly com-  
maunded, y none ſhuld be taken to wit-  
neſſe in the trueth but God the auctor  
of all trueth. He therfore that ſweareth  
by heue, by erth, or by any other thing  
els, he maketh it equall to the veritie,  
and ſo alloweth it for his God. fol. 23

For of  
no leſſe value maye that thinge be that  
is taken to wytnelle, than is the verite

it ſelfe whiche ſtandeth in trespall. A  
ſhamefull ydolatre therfore becom-

merth he that taketh anye other thyng  
than God to wytnes in the verite: pea,

though it be neuer ſo true that he ſwe-

areth.

For he perfourmeth not vnto the lord  
his othe, but vnto y elementes & crea-  
tures.

Le. 9. fol. 22  
loquorans

Hier. v.

Deu. 32.

Colof. i.

Deu. vi.

Hier. v.

ydelatry

Am. 30.

### 3 Christen exhortacion

Hieroni-  
mus super  
Math.

tures, and so sinneth double. First he of-  
fendeth in breakynge the commaunde-  
ment, secondly in that he maketh a God  
of that he sweareth by. This caused S.  
Hierome to say in this comentary vpon  
saynt Mathewes gospel, that our saint  
our did not inhibit swearynge by god,  
before a iudge, so that it were in a faith-  
ful cause, but by heauen and earth, by  
Jerusalem and our head, to such lyke.  
For it was graunted to the people in  
Moses lawe for a rule, that lyke as  
they were commaunded to offer their sa-  
crifices vnto god because they should  
not offer the to idols, so were they per-  
mytted to sweare by the lord god. Be-  
cause it was thought better for them to  
geue their faith (which is therin requi-  
red) vnto god thā vnto deuils. For the  
Jewes vpon a corrupte custome, were  
much geuen to swearynge by the ele-  
mentes.

Math. v  
and. 23.

to sweare  
vpon the  
gospell  
boke.

Consider therfore that it was not for  
nought that Christe commaunded you  
neither to sweare by heuen nor earth,  
citty nor temple, nor yet by the heere of  
your owne heades. Where as the bys-  
shoppes & spirituall lawers sytteth in  
consistorie, a smal matter is it rekened  
to sweare by the lorde, and therfore gos-  
pell they menne to sweare by the Gos-  
pell as by an hygher thing. As though  
the

unto customable swearers. fol. 22

the creature were about the creator.

Not unlike to the pharises, which este **Mat. 23.**

med the gold offred in the temple much greater than the temple that sanctified the golde, and the offeringe vpon the autler much better then the autler that sanctified the offeringe. In this proue they them selues not onely blynde, but also blynde leaders of the blynde.

**Mat. 23**

Muche more passeth those beastly bel- **Phil. iii**  
lye goddes vpon the feadynge of theyr  
wretched bodys thā vpon god which  
is the lyfe of their soules. Their Mas-  
ses and many sacryfices are the cause  
why they esteeme an othe made vpo the  
Ghospell booke to be farre aboue that  
othe whiche is made vpon the eternall  
God, and not the verite which the gos-  
pell contayneth.

O wretched ydiotes (sayeth Chryso- **homi. 44.**  
stome) the scriptures are ordeyned for **sup Mat.**

god, & not god for the scriptures. Great-  
ter is the Lord that sanctifieth the gos-  
pel, than the gospel that is of the lord  
sanctified. The Turkes or Mahomes-  
tanes (whom we reke to be a very exe-  
crable secte) hath the holy name of god  
in such reuerēce, & they neuer swear  
by it, vnles they be by most vrgent ne-  
cessite compelled. Neither commit they  
the administracton of their comō wel-  
thes to anye man whome they knowe  
to be

**Gailhel -  
mus tripo-  
lanus.**

**A Chyſſten exhortacion**  
 to be a ſwearer, be he neuer ſo riche, ba-  
 leaunt, wiſe, lerned, couragrouſ, or of  
 noble byrth. Howe that matter paſſeth  
 amonge vs Chyſſtians, all the world  
 knoweth: yea, though we ſay nothyng  
 of the periuric which dayly reigneth a-  
 monge vs to farre and to brode. And  
 ſurelye thys dare I be bolde to ſaye,  
 that all we knowe it is contrarie to  
 the commaundemente, wyl, and plea-  
 ſure of God, yet doth the moſt part of  
 vs commit it.

**1. Co. xii**  
**Heb. iii**

And they that do it not, are not once  
 moued with pitie (as it would become  
 al Chyſſten men) to ſe their bzethren ſo  
 perperſh, or to ſe a lawful and charitable  
 redreſſe for it. They alſo whiche hath  
 the lawes in gouernaunce, & vnto whom  
 the iudgementes are committed, ſeketh  
 not by harde correctiōs the amēdemēts  
 of it, but euery wher it reigneth vnpu-  
 niſhed. A very lighte matter is ſwea-  
 ring accounted nowe a dapes in euery  
 mannes mouthe, byghe and low, ryche  
 and poze, ruler and comoner, pꝛieſt and  
 clarke, woman and childe, to the vtter  
 contēpt of god. If they be in dalliaūce,  
 playe, and ſport, nothyng ſemeth vnto  
 them pleaſaunt, freſhe, nor any thyng  
 worthe. nothyng cherefull or ſyttie to  
 be laughed at, vnielle the communy-  
 cacion be myxed weth the blaſphe-  
 mye

**Ioannes**  
**Salisbury**  
*enſis in*  
*polycrati*  
*co.*

**All ſta-**  
**tes deli-**  
**ghterth in**  
**blaſphe-**  
**mye.**

unto custowable swearers. fol. 23  
type of Goddes name. If a matter shall  
be reasoned, or a storye reherſed in a  
companie, the tale shall want hys due  
circumſtaunce, vnleſſe it be garniſhed  
w<sup>th</sup> othes.

Ambsge & ruffelinge rutters and ga-  
launtes of the world is not he reckened  
for a man of noble bloude, that can not  
ſweare by heauen, by the elemētes, by  
the trone of god, by h<sup>y</sup> woundes, bloude,  
croſſe, in every aſſembly, and in euery  
place he cometh in. This is the comon  
rhetorik, the floziſhing, maner of ſpea-  
king, the cleane, ſyne, pure, and bewty-  
ful language of our baptiſed brode, of  
our holy Chriſten cōmūnalte, bothe in  
lordes houſes, and by thoppes houſes,  
more lyke bedlem beaſtes thā Chriſti-  
anes: yea, more lyke deuils of hel than  
mē of reaſon & grace. No faute findeth  
oure prelates in this, nor breake of  
Chriſten religion, nomore thā they do  
in the daylye huntynge of the ſtewes  
and other ſhameful abhomyneacions.  
But theſe they releace w<sup>th</sup> their maſſe  
ſaynges for money. For thē that reade  
the ſcriptures they can fynde out gre-  
uous punyſhmentes, but not for theſe  
enormious exceſſes. This preſumptuouſe  
ſacrilege, this wicked knauerie, thys  
malpugnaunte miſcheſe agaynſte God  
offendeth them nothing at al,

Eccl. 27.

Item Io-  
annes de  
nuges  
curiaſſ-  
um.

Fine id-  
ges.

Petrus  
Bleſent.

By the  
pes.

The

### A Chyssen exhortacion

**math 26.** The Jewes tare their garmētes cu-  
**mar. xiii** stomably whā they hard goddes name  
 blasphemēd. But who amonge vs the-  
 with any maner of token þ he is ones  
 but discontented w<sup>th</sup> it? where are those  
 godly lawes become that were w<sup>ro</sup>nte  
 to beheade the blasphemers o<sup>r</sup> els stōne  
 hym vnto death? where are the cyto-  
 ses.

**Theswe** mes, pandectes, and institutes of Ju-  
**rer was** stiniane þ Emperour þ woulde suffer  
 be hea- no such offences remayne unpunished?  
 den. where are the statutes yal, that kinge

**VValde-** Henry the fyrst made also for swearers  
**mus in quo** with in his own palace that if he wer  
**dam sermo** a duke that did sweare he shuld forfet,  
**ne.** for euer y nmc. xl. s. to the aydyng of  
 poore people. If he were a Lorde o<sup>r</sup>  
 baron. xx. s. If he were a knyghte o<sup>r</sup> a  
 esquire. x. s. If he were a yeman. xl. d.  
 If he were a page, a lackey, o<sup>r</sup> a slave,  
 to be scourged naked eyther with a rod  
 o<sup>r</sup> els a whyppe. All this is now for-  
 gotten and gone.

**The phi** The olde philosophers abhorred the  
**losop-** blasphemye of god, the poetes and o<sup>r</sup> a-  
**hers ab-** tours thoughte them worthy of greate  
**horred** vnr<sup>re</sup> mementes, & we thinke nothinge  
**swearig** lesse. Cicero wylled that neither swa-  
 ring nor promes made by othe shuld be  
 vsed for feate of periturye. Swearē in  
 Cicero in no wyse (saith Periander) if thou can  
 li. de Offi. nest by any meanes auoide it. If thou  
 betwylse

vnto customeable swearers. Fol. 24  
 be wyse (saith Phocilides) thou shalt  
 not swear with thy will, though the  
 cause be neuer so good. At the matter  
 lieth so (saith Pythagoras) þ þ muste  
 nedes sweare, do it with great reueren-  
 ce. Perjury (saith Menander) can ne-  
 uer be hyd from God. Therfore rather  
 lose thy matter thā sweare, for of hid-  
 den perjury (saith Tibullus) wil a mis-  
 chiefe folow either at one tyme or other. *Tibullus  
li. i. ele-  
gia. ix.*  
 Se what a dangerous matter the pro-  
 phane philosophers accounted swea-  
 ryng that neuer knew Christ, and we  
 account it nothing at all. They abhor-  
 red the wickednesse of it, and we take  
 it for a myze pastyme.

When can seke out penalties, & make *quotidia-  
na experi-  
entia.*  
 newe constitutions for them that la-  
 boure to knowe God, and to lyue after  
 his lawes, but for them that spyteful-  
 ly abuse the name and gloze of God,  
 we can fynde none at all. And no mir-  
 ucle cōsiderig we are the right sworne  
 children of perjury. Who hath so lar-  
 gely bene periured as prelates, pries-  
 ters, & religious; which at the receiuing  
 of their popish degrees hath forsworne  
 the verite of god, whō in baptime they  
 faithfully promised to stād by againste  
 al the deuils in hell: yea, bryng their  
 lawes, doctrines, and doynges vnto þ  
 touche stone (which is goddes word) &  
 thou

i. Ioh. 4  
 Galat. 6.

### A Chyristen exhortacion

Goddes thou shalte fynde that they labour no-  
word in thinge els but the breaking of that pro-  
eth all mes. How vnreuerently they haue vsed  
things. their othe of allegaunce to their princes  
and magistrates. I thinke þe cronicles  
kepeyth not in silence.

Ranul- When Pascalis the biſhop of Rome  
phus Ce- had ſwozne to be true vnto Henry the  
tensis in fourth emperour, he gaue him ther up  
policro- a writing which contayned also þe in-  
nica, ſtitute of prelates. For longe after  
that, when he ſe his tyme, he called in  
Rome a general ſynode, where as he  
by counsell of his ſpirituall ſorcerers  
breaking both othe and priuilege, dyd  
excommunicate the good emperour, rais-  
ſed vp his ſonne agaynſte hym, depo-  
ſed hym, emprisoned hym, and ſynallye  
cauſed his body to be taken out of the  
grotte at Acodium, and in a prophane  
place to be buried: yea, after his death  
the ſonne (whome he made to perſe-  
cute the father) dyd he alſo excommu-  
nicate, and greuouſly vexed. A lyke tra-  
gedye we haue of Fredericus Barbaroffa,  
whoe Pope Alexander the third made  
his ſore ſhoke at Clemis in the church  
of ſainct Marke, in the ſyghte of the  
whole multitude to þe ridiculous ſhame  
and rebuke of al the worlde. The  
nexte daye after he made hym to holde  
his ſtrepte, and lyke a page to warte  
vpon

Abbas Vr  
ſpergenſis  
in croni-  
ca.

unto customable swearers. fol. 25.  
hys knyghte and lyke a page to waite  
vpon hys mule.

Serche the histories also for those tyme  
meas in the which the holy Bishoppes  
of Rome assoyled the people fro the o-  
bediēce of their lawfull kynges. As za-  
charie h fi. st. which assoyled h frēche  
men from their othe to kyng Hylde-  
rich. Of Honorius the thirde, and Jo-  
han the. xxi. assoylunge the Germanes  
fro their lawfull emperours. Of Inno-  
cent the thirde assoyling our Engli-  
men of their true allegiaunce fro their  
good kyng Johan. and suche other to  
many to be reherseed, and ye shall fynde  
wonders concernynge h matter Gyl-  
das one of the most auncient writers of  
this nacion, much lamented the sylthie  
behauour swerenge, & perjurye of his  
countreymen the Brytones, kyng Iue,  
kyng Alfrede, kyng Edward, & di-  
uerse other made laudable constitucions  
of penalties within this realme cōcer-  
nyng the same.

Kyng Edward made this lawe that  
they whiche were proued ones falslye  
forsworne should for ever be seperated  
fro Goddes congregation. Donaldus  
the kyng of Scottes made thys acte  
within his land that al perjurres and  
cūm swearers shuld haue their lippes  
seared with a burnynge hore yron.

D. i.

Whiche

Gaguinus  
platina &  
Polidorus

Gildas in  
excid.  
Britan-  
nie.

Actes as  
gainst cu-  
stomable  
swearers

Hector bo-  
etius in hi-  
storia Sco-  
torum.

### A Chyristen exhortacion

Which law saint Lodowick kynge of fraunce put ones in execucion at Paris vpon a cytezen there for blasphemynge the name of Chyrist, to þe example of other, and so caused it to be proclaimed throughe out his realme for a general punishment.

A procla-  
mation a-  
gaynste  
fwearig

Jacobus  
Materus  
in cronis-  
cis.

Flandrie.  
Vincenti-  
us inspe-  
cto histo-  
ria. li.

Iosephus  
4. li. ant.  
capi. vi.

In paral-  
pomena re-  
rum memo-  
rabilium.

Philippe erle of Flanders, made this constitution wih his erldome in anno. M. C. lxxviii. that he þe dyd forswear hym selfe should lose his lyfe & goodes Item Philip the kynge of fraunce, whom so euer he perceyued, that either in tauerne, or anye where elles, þe all thoughe he wer a great man of dignite that did blaspheme the name of god, he should be drowned. And caused a ströge acte to be made of it a lytle before hys death, & lefte it vnto his successors. Al so Iosephus counceill is this. That he which blasphemeth should be stoned, & then hanged vp by the space of one daye, and so taken downe and buried without al maner of honour. Maximilianus þe emperour made also a decre, that what so euer he were, that was a comon swearer should for the fyrst tyme lose a marke, and yf he were not content with that, should lose his heade, which acte he & the states of the empyre com- manded to be publyshed. iiii. tymes in the yere at effer, whitsontyde, assump-

cyon

unto customable swearers. fol. 26  
cion of our lady, and a Chyrtlemas.

In certen regions are yet to this day  
othes so restrayned, that what so euer  
he be that sweareth, he shal eyther lose  
a syngar, an eare, or els his tonge. For  
pertury was the noble cytie of Troye  
losse, as wytnesser h not onely Virgyle  
with other prophane auctoys, but also  
S. Austine in his thirde booke & seconde  
Chapter *de ciuitate dei*, and so hath ma  
ny other cities els. Tullius cicero hath  
in his fyrste booke *de officiis* that Mar  
cus regulus a Romaine, & a Pagane  
regarded so muche an othe, y he ones  
made, that he had rather to throw him  
self into most miserable captiuitie, and  
cruel deth of his enemies thā to breake  
it, and so to become a periure. S. Aus  
tine affirmig the same also in his first  
booke. and. xv. Chapter *de ciuitate dei*.

A wonderfull narratio hath S. Greg.  
in the fourth booke of his dialoges, of a  
chylde of. v. yeres of age beinge in his  
fathers armes possessed of a deuyl for  
swearing and blaspheminge the name  
of God. Besides the terrible examples  
of the scripture in Nemroth, Pharao,  
Nicroboam, Sennacherib, Benedab,  
Achab, Nabuchodonosor, Holofernes,  
Antiochus, Ricanoz, Herode, & suche  
lyke. The sonne of the Israelitish wi  
dow was for blaspheminge of y name

Many ci  
ties hath  
bene des  
troyed  
for periur  
ye.  
Idem au  
gustinus.

Leuit 24.

### A Christen exhortacion

The  
blasphemy  
was  
stoned.

4. re. xix

4. Re 3. x

Mar. vi.

mat. xix.

of God stoned vnto deathe in the desert. For blasphemie of the seruantes of Sennacherib the kynge of the Assyrians dyd the angel of the Lord sit an hundred and lxx. score thousand of his host. The wicked quene Iesabel was for the same vice throwne out of a window trodded vpon with horses, and had her fleete deuoured of dogges. Herodes Antipas for beheading Iohan baptist to perfourme his wicked othe, was exiled into leons, and ther departed in most miserable perjury. In swearing dyd Peter both deny and forsake his Lord and master Iesus Christ. Consider by these and by other lyke examples what the abhominacion of swearing is, and what vengeance of the Lord hangeth ouer it.

Exo. xx.

Leu. xix

Math. v

rom. viii

Tit. ii

Ioh. xv.

The Scythians & Parthians with other heithen people had lawes against lying and swearing, whiche they would be in no wise disobey. We haue a great comendement of god with the gospel of Iesus Christ, which are lawes far passing their lawes. What deuil of hell shall holde vs backe more than them, that we shall not regarde them? If we haue a lord god which creatz all at the beginning, and now gouerneth all our behouie. If we haue a father which hath loued vs, a Christ which hath redeemed

unto customable swearers. so, 27.  
meth vs, and an holp ghost which dayly  
conforteth vs, where is the faythful ob-  
bedience we owe the? If he be our god,  
why do we not feare him. If he be our  
heuenly lord, why do we not honour  
hym? If he be our father, why do we  
not hartely loue him? If he be omni-  
potent, why do we not reuerence him? If  
he be wise, why do we not lerne of hi?  
If he be iuste of his promise, & true of  
his woꝛde, why do we not bothc heare  
him, beleue him, and folowe him?

If he be a master, why do we not serue  
him? yea, why do we not once amende,  
at his most fearful threatenynges? Is  
it in the gospel earnestly spokē vnto vs  
Christiane s, or vnto deade stones? Let  
your communicacion be, yea, yea, and  
naye, naye. Whatsoeuer is moze than  
that, it commeth of the very deuyll.

Not vnto a rotten poste, nor yet vnto a  
dumme beast was it sayd. Thou shalt  
not vsurpe the name of the lord God in  
vayne. For the lord will not holde hym  
gytles that blasphemeth his name.

The plage shall not departe frome the  
house of the swearer. But it was spo-  
ken vnto vs, to whom god hath geuen  
reason, discrecion, remembraunce, vnder-  
standing, wytte, conscience, fayth, and  
grace, if we wyl applye oure selues to  
the occupying of the. A man that were

D.iii,

Psal. 7.  
John. 3.

Joh. 13.  
Judith. 8

Deut. 5  
Exo. 22.  
Ecc. 23.

in

### **I Christen exhortacyon**

In trauersse of lād, & shuld lose it vnlesse  
he told his tale wisely, wold take good  
**Mat. vi** hede vnto his wordes rather than he  
**Luk. xii** wold lose it. And we for losing our sou  
les (which Christ to witnes, are much  
more p̄cious) will take no hede at all  
but througħ our blasphemous lāguage  
**Derthe,**  
**warre &**  
**pestilēce** and daily swearing suffer al to go vns  
to nought. We must maruele many tī  
mes ꝑ the lozde doth puniſhe vs wꝑth  
derth, warre, pestilence, & cruel exacti  
ons of tirantes. But we ought muche  
more to maruaile, ꝑ heuen teineth not  
**Gen. xix** wild fire & brimstone vꝑ vs as vpon  
**Rum. 16** Sodome & Gomoze, and that the erth  
openeth not vpon vs, & swallow vs in  
wꝑth Choz, Dathan, & Abiron, for so  
vnrerently vsing the name of God  
with our outraging tonges, as the fil  
thie myze in the stretes that we spurne  
**Pla. 81** forth wꝑth our fete. Oh how could the  
**Iob. 11** lozde suffre such inury, were he not e  
ternally merciful? how could he pacy  
ently beare it, wer he not gracious, py  
teful, longe suffering, and redy to par  
done wickednes? Such cōtinual swea  
rers may wel be compared vnto those  
**Mat. 26** spightfull tormentours that spatled in  
**Mar. 14** Christes face, that mocked him with a  
rede, crowned wꝑth thozne, & saluted  
him with, Aue rabbs. Not vnto he also  
are they vnto those praileng Jewes &  
scor

vnto customable swearers. fo. 28.  
 scoznetfull hipocrytes, priestes & Pharisees, that went vp and downe by the  
 crosse whan Christ hynge vpon it, bec- Luke, 23  
 king to their heades, and casting abrod Mat, 27.  
 their armes, thi king that he could not  
 do so muche as once saue him selfe.

Lorde geue them repentaunce wyth  
 grace once to detest that abhomynable  
 byce, & not wyth Pharas to haue their  
 hertes so hardened & they fynallye per-  
 rishe in the red sea. A familiar exam-  
 ple haue I redde in a boke called precep-  
 torium Ioannis Beets, Whome I wythe  
 they had in dayly remēbraunce, for one  
 naturall properte in it of the childe to  
 wardes his father. A certayne manne  
 there was (saith he) & supposed by his  
 wyfe to haue had. iiii. sonnes. Upon a  
 day as they chaunced to barre, he cast  
 in his teeth that there was but one of  
 them his own. And which was he, he  
 would neuer tell hym vnto the verye  
 deathe. It chaunced thys man as hys  
 tyme was come, to depart frō & world,  
 bequeathynge vnto thys unknown  
 sonne of hys, al his landes and goodes.  
 As thys matter came befoze the lawe,  
 the iudge anon had in remēbraunce the  
 wyse facts of Salomon concerning the  
 two womē which stroue for a childe, &  
 thought to vse with these. iiii. yong mē  
 contendyng for the heretage a lyke po-

Ioannis  
 Beets in  
 preceptor  
 o precep. 2  
 expof. 3,  
 cap. 9.

3. Reg. 3.  
 Sapi. 7.

D. iiii.

Rece

**I** Chyristen exhortacion  
lyric. first he caused their dead father  
to be tyed vp hard vnto a poast, & then  
commaunded them to moore earnestly at  
him. Promysynge that he which most  
deply perced into his fleshe, shoulde  
haue redyed vnto him the patrimonye.  
The fyrst and the seconde dyd moore.

The  
work of  
nature,  
is won-  
derful &  
secrete.  
Heb. vi.  
Apoc. xi

The thyrde abhorringe it as a thyng  
mooste vnnaturall, woulde in no case  
do it, but soze rebuked hys brythren for  
so doyng. And sayd: he had muche ra-  
ther to loose it, than to do so vncomlye  
an acte. But thys was iudged the  
naturall sonne of that man, and so en-  
ioyed the inheritaunce of hys father,  
A like iudgement is to be had of these  
newe crucifyers of Chyriste, as the doct-  
ours doeth cal them. No naturall chil-  
dren of God are they, regenerate of  
the spirite but verre bastards, borne  
of flehe and bloude. Not the chyldren  
of promise they are wth Isaac, but  
the carnall chyldren of bondage wth  
Ismacel, to whome belongeth none he-  
ritage in Chyrist. These be no naturall  
The fruytes of a fowng sonne to buffet  
tes of ba and beate hys father, or to teare the  
Gardes. flehe from his bones. To name hym  
in his mooste anger and spyghte, or  
to spryte him oute of his mouth wth  
cruelte and vengeance. But they are  
the frutes of an vnrasonable beast,  
of

unto customable swearers. fo. 29  
of an outrageous wood dog, of a fur-  
ous serpent, of an pimper of hel, & a very  
hyeme of the deupl.

Cham dyd no more but dyscouer the Gene. 12  
preue parties of hys father, and be the brea  
came both accursed for it, and also of a hers of  
free chylde a bounde seruaunt for euer, gods co-  
bothe in hym selfe, and also in hys po- maunde  
steritie. What thynke ye than remay- mēt are  
neth vnto them, whiche in theyr dailie accursed  
language greatlye doeth dyshonoure,  
vnreruerently scoorne, and wpth mosse  
spygthful cruelines blasphemeth their  
Lorde God, whome they oughte not  
to thyncke vppon wpthoute feare, noz  
yet once to name wpthoute reuerence  
and tremblunge, his Omnipotent ma-  
gestie considered. Nothyng so muche  
doeth oure synnes displease God (con-  
sydering we are synners of very na-  
ture) as doeth oure wilfull contem-  
nace and weltrynge in theym. Our  
bolde contumacye, and sturde presump-  
tuousnes are the thynges that most dis-  
contēteth him. Whan he calleth vs by  
his preachers. we repente not. Whan  
he graciously admonisheth vs by hys  
warnyng, we amende not. But still  
multiplie oure wickednesse, esteeming  
synne as nothyng, and luyng as we  
had no God of righteousness.

Heb. 11

2. pet. 2.

Jude. 1.

Eph. 11

Zecha. 1

Hier. 44

Johel. 3

Oh

### A Christen exhortacion.

Ob, let vs ones be admonished by  
the Apostles and Prophetes, the vns-  
fayned messengers of the Lorde, that  
2. reg. 12. we may with Dauid, Zachens, Whaga  
Luk. xix. dalene, and Peter earnestly repente  
Job. xii frome the herte. Let vs leaue one tyme  
Mat. 26. or other this wāton course of contēpt,  
this rashe runnyng at large, at their  
wholsome warnynges, least our owne  
mischiefe, sworde, snare, and pryde, be  
oure confusion, as they were the bitter  
Gen. iiii confusion of Cain, Saule, Judas, and  
1. reg. 13. the proude blasphemet Symon Ma-  
Act. 1. 8. gus. Thou wylt perauenture say vn-  
to me, I know þe vyce of swearynge is  
a custom dampnable, and glade I woulde be to  
is harde leaue it. But very harde it is to go frō  
to break that is bred by the bone. A soze matter  
is it to plucke awaye, what hath bene  
sucked out of youth, and that hath takē  
roote of so longe contynuaunce. Ther-  
fore we we me some conueniente remedies.  
Jaco. v. Take these pooze counsels, yf all  
Ezec. xi. other fayle. Praye fyrst feruently vn-  
and. 36. to God.

Desyre him to take from thee that  
harde stonye harte, and to geue the an-  
hert moze meke and gentyl. Intreate  
Acte. ix. him to make the of a Lyon a lambe, of  
Ephe. v a persecuter dysciple, of a cruel Saule  
Rom. 16. a meke spirited Paule. Consequently  
sub:

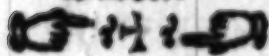
unto customable swearers. fo. 30  
submitte thy affections and appetes  
unto reason, and se that thy reason  
be evermore obedient unto the rules  
of faith, contayned in the Scriptures.

Flee fro excessse and riote. Shurne  
the compaignie of them that be blasphemous  
and vicious. Carre with thee  
where so ever thou goest, a sure intent  
and purpose to leave that vice.  
Deteſte it greatlye in all other men.  
Confidre what felicitie thou shalt lose  
and what infelicitie thou shalt winne,  
yf thou stil vse it. And evermore with  
drawe those thynges that myght occasion  
the unto it. Hyde thy purpose,  
and thou shalt not be robbed. Laye asyde  
the swerde, and thou shalt not flee.  
Withdraw excessse, and thou shalt  
not be droncke. Breake thee of thyne  
ill custome, and thou shalt no longer  
swear.

Hauinge those considerations with  
suche lyke, thou mayest sone leave it yf  
thou wilt. These remedies haue I shewed  
the, and these Godly admonyſh-  
mentes haue I geuen the, as one so in-  
terlye hongering thy soules profite  
in my inwarde spirite as myne owne.  
Consider how thy merciful father hath  
planted in the his own image, and left  
in

**A Christen exhortacion.**  
In thy freale vessel his incomparable  
treasure. Rendze it not agayne vnto  
him deformed with vice, & deliled with  
synne. But seke to be founde in the day  
of hys commynge wpythout spotte,  
that thou mayest receaue the in-  
estimable rewarde, prouy-  
ded for them that loue  
him trewlye.

**Amen.**



**¶ The maner of sayinge fol. 31.**  
grace after the Doctryne of  
holpe scripture.

**¶ Grace afore meate.**

**T**he eyes of all loke vnto thee, O  
Lorde, and thou geuest them their  
foode in due season : Thou openest  
thyne hande, and fyllest euery ly-  
uynge creature wth thy blessinge.

Our father which art in heauen. &c.

**¶ Grace after meate.**

Thankes be vnto the, o Lorde god al-  
mighty, moost deare father of heauen,  
for geuynge vs our foode in due season,  
for openynge thy merciful hande, and  
for fyllinge vs with thy plentiful bles-  
syng. And we beseeche the for thy son-  
nes sake Iesus Christe, not onelye to  
preserue vs alwaye from abusynge of  
the same, but also to lede vs thy grace  
that we may euer be thankfull vnto the  
therfore. Amen.

**¶ Another grace.**

**¶ Grace afore meate.**

I know (saith the apostle) and am  
ful certyfyed in the Lorde Iesu, & there  
is

**The maner of sayinge grace,**  
is nothing vncleane of it selfe: but vnto  
him that iudgeth it so be vncleane,  
to him is it vncleane. But if thy brother  
be greued ouer thy meate, thou shalt wal-  
kest thou not nowe after charite. We  
drop not with thy meate, him for whom  
Christ dyed.

**Our father which art in heauen. &c.**

**¶ Grace after meate.**

Thanks be vnto the, o lord God al-  
mighty (moost deare father of heauen)  
for certifyinge vs by thy blessed word,  
that all kyndes of meates are cleane.  
And we beseech the lende vs thy grace,  
that we may alway thankfully receaue  
the same, not onely without superstition  
or scrupulosite of conscience, but al-  
so without greuinge or offending our  
brethren: And so to walke in the waye  
of Godly loue and charite, that wryth  
our meate we neuer destroye hym, for  
whome thy sonne Iesus Christ dyed  
as wel as for vs. Amen.

**¶ Another grace.**

**¶ Grace afore meate.**

Let not our treasure therfore be euell  
spoken of. For the kyngedome of God is  
not meate and drinke, but ryghteouse-  
and peace and love in the holy gooste.

**Our father which art in heauen. &c.**

**¶ Grace after meate.**

Thanks be vnto the o lord God al-  
mighty

after the doct. of holy script. fol. 32  
mighty (moost deare father of heauen)  
for opening vnto vs thy blessed word,  
which is our treasure, our perle: pea, &  
oure riches more precious then ether  
golde or precious stone. And we besech  
the, though corporal meate and drinke  
be no parte of thy kyngedom, yet order  
thou vs so in receauyng the same, that  
we neuer geue occasion of flaundryng  
thy worde, or offendynge the weake.  
Amen.

**A**nother grace. **D**

**G**race afore meate.

Meate doth not further vs vnto god,  
yf we eate, we shall not therfore be the  
better: yf we eat not, we shall not ther-  
fore be the worse. But take hede, that  
this your libertie be not an occasiō of  
fallynge vnto the weake.

Oure father which art. &c.

**G**race after meate.

Thankes be vnto the s Lord God al-  
mighty (moost deare father of heauē)  
for layng vp our saluaciō, onely in thy  
selfe, and not in anye kynde of meate.  
And we besech the, gyde vs so in the  
vse therof, that we maye folowe suche  
thynges as make for peace, and wherby  
we may edifye one another: And neuer  
to geue vnto the weake, anye occasyon  
of fallynge from thy worde. Amen.

**A**nother

**The maner of sayinge grace.**

**A nother grace.**

**Grace afore meate.**

Meates hath god created to be receaued with thanks, of the which beleue and know the truely. For every creature of God is good, and nothyng to be refused that is receaued with thankesgeuynge. For it is sanctified by the word of God, and prayer.

**Oure father. &c.**

**Grace after meate.**

Thanks be vnto the o Lord God almighty (moost deare father of heauē) for ordainyng thy creatures to be meate, foode & sustenance vnto oure bodie, and hast sanctified them by thy blessed word. &c. We beseeche the make vs so to increase in stedfastnesse of thy faith, in perfect knowlege of thy truely, & in continuance of feruent prayer vnto the. That to vs also they may be sanctified & holy, & that we may euer both thankfully receaue the, & vertuously bsc the to the good ensample of other. Amen.

**A nother grace.**

**Grace afore meate.**

The father of mercy, & God of all consolation geue vs grace to cōsente together into the knowlege of his truely, that we maye with one minde, and one mouth glorifye God the father of oure Lord Iesus Christ Amen.

after þ doctrine of holy scrip. fol. 33.

**O**ure father. &c.

**G**race after meate.

Thankes be vnto the, o lord God al-  
myghty (moost deare father of heauē)  
foz bringinge agayne from death oure  
lord Iesus Christ, the great shepherde  
of the shepe, through the bloud of the e-  
uerlasting testament. And we beseeche  
the to make vs perfyte to do hys wylt,  
working in vs that which is pleasafit  
in his sight, that we be not onely the  
speakers o f his worde, but the vnfa-  
yned folowers of the same. Amen.

**A**nother grace.

**G**race afoze meate.

Christ which at his last supper gaue  
hym selfe vnto vs, promysynge his bo-  
dy to be crucified, and hys bloude to  
be shed foz our synnes, blese vs & oure  
meate. Amen.

**O**ur father. &c.

**G**race after meate.

Thankes be vnto the, o Lord god al-  
myghty (moost deare father of heauen)  
which at this tyme hath fed vs wyth  
meat not only that perissheth, but with  
the word whiche abydeth into euerlas-  
tinge lyfe. Graunte most merciful fa-  
ther, that we hauyng the knowledge  
of the word, may also practyse þ same  
in our conuersacion, that we bothe in-  
terlye lounge and vnfaynedlye l-  
oung

**G. i.**

uynge

**The maner of sayinge grace.**  
upge thy holy woꝛde, may. after this  
lyte lyue with the for ever. Amen

Receave your meate wout grudging.  
Take hede ye neuer abuse the same.  
Geue thanks to for every thyng.  
And al ware prayse his holy name.  
Who so doth not is sore to blame.  
No cruel ensample se that ye geue.  
Thus dothe gods woꝛde teache you to  
(lyue  
What so ever ye do in woꝛde or dede,  
do al in the name of our Lorde Iesus  
Christ, geuynge thanks unto  
God the father by  
hym.

5 JA 53

# **A Shorte instructiō to the worlde.**

## **To Kynges and Princes.**

We lerne ye kynges and vnderstaunde  
Embrace the truerh of Chyistles word  
Your hartes be all in gods hande  
He is you kyng. your pryncce & lord.  
Drablyn no law that maketh discorde  
But do as dyd kynges Ezechias  
Dauid, Josaphat, and Josias.

## **To Iudges.**

Accepte no personne in iudgemente.  
Wrest not the law, kepe wel your syde  
To wronge for bybes do not consente  
For they do blinde the eyes of þe wyse  
Thus scripture byddeth you more the  
And for to haue such properties (twise)  
As Jerho tolde to Moyses.

## **To Councellours.**

A saythful man wyl kepe counsell  
And ther is welth wher many such be  
Beware of false Achitophel  
The counsel of god must stande trulye  
He can it not destroye verely.

**Kepe**

**Thozte instruction.**  
**Kepe truth and fayth with secretnesse**  
**And further the cause of godlinesse.**

**To Chamberlaynes.**

**Beware of Chares and Bagathan**  
**Lest treason in the chambre be sowne**  
**For if the court be ruled by A man**  
**Doze Mardocheus is ouerthrowne**  
**But whē þ truth is thozowly knowē**  
**He shall be founde a faythful Jue**  
**And to his prince a subiect true.**

**To Stewardes.**

**Spēd not your masters goods i vaine**  
**But be faythfull in your office**  
**For though, ye take therein some payne**  
**Ye haue of Christ a swete promise**  
**Kepe well your rehenyng moze & lesse**  
**Be faythfull euer in great and small**  
**And christ wil you good Stewardes cal**

**To Treasurers.**

**Ye þ haue treasure in your kepyng**  
**Committed to you for a season**  
**Be alwaye sure of your rehenyng**  
**As equite wyllid and good reason**  
**Jesus Syrac taught this lesson**  
**To set a locke where manye hādes be,**  
**It is no Game nor diConestie.**

**¶ To Controllers.**

So thorow the court for Christs sake  
 And where ye spee any thing abused  
 Do your office, and some payne take.  
 That ydelnesse may be refused.  
 Greate mens houses are accused.  
 To be infecte with viciennesse.  
 With pryde, with othes, & w<sup>th</sup> excelle,

**¶ To priestes.**

Flatte not at al, but preach gods word  
 Rebuke every euyl condicion.  
 Thinke on your dewty to god & Lorde  
 And forget not his commission.  
 Hyde not the trueth for promotion.  
 Be true apostles in worde and harte.  
 And playe not secretly Judas parte.

All other officers great and smal.  
 Whose whole deutes I do not know.  
 With gods word aspyte and call.  
 Whether their estate be hye or lowe.  
 None in his callynge to be slowe.  
 But every man in his busynesse.  
 To watch & worke with faithfulnesse.

And within the foresaid doctryne.  
 Is conteyned the whole dewtye.  
 How al subiectes shuld draw the lyne.  
 ¶

**I** hope instruction  
Of fayth, of trueth, and honestie  
And no man for to go awaie  
But every one in his lyfynge  
To know the frute of gods lernynge

Wher any vice now is occupied,  
Within this world as there is much  
It should right well be amended,  
If all rules wil rebuke suche.  
And if prechers the wicke wold touch  
Where men now are in synne so ryfe  
They should right gladly mende their  
(lyfe.

And yf al other officers  
Wyll do their beste, and be diligent  
Then shal they haue right good liuers  
And folowers of gods commaundment  
Of good warning foloweth amendmēt  
which I pray god vs graunt and grue  
That we with him in heaue may liue,

Amen,

Printed at London by Nicholas  
Wyll, for Abraham Wyle.

5 JA 53

